

THE NUR AF' SHAN

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No. 29

FOREIGN TELEGRAMS.

London, July 8.

The full text of Admiral Skrydloff's despatch says that it is believed that two Japanese torpedo-boats were sunk, and also that it was on the 1st and not the 3rd instant that he encountered the Japanese fleet.

General Sakharoff reports that the Japanese advance guards have reached points 37 miles south-east of Mukden.

General Sakharoff reports a general advance of the Japanese on the 6th instant from Suung-yo cheng northwards, the Russians retiring and sustaining a score of casualties. The Japanese are eight miles south-east of Kaichau.

Reuter's correspondent at Wei hai-wei says that the fleet left there suddenly, and it is understood, has gone to Yangohing Bay in consequence of orders from Home to evacuate the Pecheili Gulf.

Reuter's correspondent at Tientsin says that the *Exploite* has left Niu chwang and is returning to Chinwangtao, the Russians objecting to her remaining.

Reuter's correspondent at Chifu says that Chinese refugees report that the Japanese on the 5th instant reached the north-east slopes of the Takushan Mountain, the summit of which is less than three miles from Port Arthur. The Russian fort No 16 on the main line of defence was taken on the 16th instant.

The Russian Volunteer steamer *St. Petersburg* has entered the Suez Canal laden with coal for Vladivostok.

Reuter's correspondent wires from Tokio that an absolute embargo under a heavy penalty has been laid on all information of the Japanese positions and movements. The foreign Attaches and the correspondents are kept within a circle of two kilometres diameter.

Bombay, July 8.

The following telegram was received this morning by the Japanese Consul at Bombay from his Government:—

Admiral Togo reports that the *Kuimen*, while on a special mission, on the 5th instant, outside Talienwan in a thick fog hit a Russian mine and sank. Three officers, including Commander Takahashi, and 19 non-commissioned officers and men, are missing. The rest were saved.

Simla, July 8.

The following was received from General Macdonald, dated the 7th instant:—

Reports were received that the enemy had retreated during the night towards Shigatae, Yung la, and Karo la, and Mounted Infantry were sent out in all three directions. On the Shigatae road, they overtook the rear guard of 400 Tibetans and followed them for two miles beyond Dongse and inflicted some loss. The other two parties did not get in touch with the enemy, but learned that they had retreated hastily towards the passes.

The monastery and the remainder of the town were occupied this morning without resistance, and the demolition of the jong was commenced. The enemy's loss was heavier than anticipated. From further information obtained to-day from the prisoners and lamas, the total number of the enemy opposed to us yesterday is estimated at 5,000.

I am moving to Dongse to-morrow with a flying column, which is partly to disperse the enemy reported in the neighbourhood, but mainly to get fodder and supplies.

London, July 9.

The Russian Volunteer cruiser *Smolensk* has passed the Suez Canal. Even her decks were crammed with bags of coal, and it is stated that 50,000 tons are now accumulated at Jibuti.

The Russian Volunteer cruiser *Smolensk* has left Suez.

Reuter's correspondent at Tokio telegraphs that after severe fighting General Oku occupied Kaiping yesterday.

General Sakharoff reports that the Russians have retired from Kaichau and the Japanese are continuing to advance.

The Japanese legation in London has received a report from General Oku stating that operations at Kaiping began on the 6th and that Kaiping and the neighbouring heights were occupied on the 9th.

It is stated that General Kuropatkin personally commanded at Kaiping.

Reports have reached Paris that the Russian situation in Liaotung is most unfavourable. It is believed that the Russians are retreating northward from the Liao yang.

M. de Witte has gone to Berlin ostensibly to discuss a commercial treaty, but it is believed to arrange a new Russian loan.

London, July 10.

Reuter's Chefoo correspondent says that Chinamen from Port Arthur say that over eight hundred Russian dead, including two high officers, were brought in by Chinese carriers on the 5th instant.

London, July 11.

General Kuropatkin reports that the attack on the Kaiping opened at dawn on the 9th instant, and that the rearguard quitted the town at 6.30 p. m., after having been heavily pressed all day, and retiring successively from three positions after a stubborn resistance at each position. Simultaneously the Japanese cavalry were advancing slowly along the coast road to Yingkow. The casualties are not yet ascertained, but will not be says, exceed 150. The enemy consisted of four divisions and brigade.

Japanese despatches show that four days' desperate fighting preceded the capture of Kaiping. The losses are not stated, but evidently were severe.

The Japanese, on the 6th instant occupied Sienchang, 30 miles north-east of Saimatse.

On Friday night Japanese torpedo boats approached Port Arthur hidden by a rainstorm, and in the morning attacked the *Asakuki*. The result is not known.

Fighting has been going on for several days around Port Arthur. According to one account the Russians lost 1,700 in one encounter on the 7th instant, but nothing official is known from either side. The Port Arthur organ the *News Krai* says that warships left the harbour and participated in the fighting and shelled the Japanese positions.

Bombay, July 11.

The following telegram was received yesterday by the Japanese Consul at Bombay from his Government:—

General Oku reports that the Second Army commenced operations on the 6th instant for the occupation of Kaiping. After successively dislodging the Russians from their positions we finally occupied Kaiping and the neighbouring heights on the 9th instant.

The following telegram has been received to-day:—

General Kuroki reports that on the 6th instant a detachment of our troops expelled 300 Russian cavalry and occupied Sienchang, 30 miles north-east of Saimatse. There were no casualties on our side.

On the 5th instant we repulsed 1,500 cavalry of the Chichinsky Regiment which came to attack us north of Fen-shui-ling. Our casualties were 4 killed and 3 wounded.

London, July 12.

Despatches from General Oku regarding the fighting at Kaiping state that the casualties on the 5th, 6th and 7th were 34. The casualties on the 8th and 9th are not mentioned. Natives stated that on the 7th the Russians about Kaiping numbered 22,000.

In his last despatch, dated the 9th, General Oku concludes by stating that after losing their positions around Kaiping the Russians made a second stand, but were defeated at noon. They shelled the pursuing Japanese, but the batteries were silenced at 3 in the afternoon. Major-General Koldzumi was wounded in the thigh.

The *Neueste Nachrichten* announces that representatives from the Berlin banks three weeks ago signed a contract at St. Petersburg for a loan of fifty millions of marks at five per cent.

Reuter's correspondent at Chifu says that two terrific explosions took place at Port Arthur last evening.

EDITORIAL NOTES.

It's wiser being good than bad;
 It's safer being meek than fierce;
 It's fitter being sane than mad;
 My own hope is a sun will pierce
 The thickest cloud earth ever stretched;
 That, after Last, returns the First,
 Though a wide compass round be fetched;
 That what began best, can't end worst,
 Nor what God blessed once, prove accurst.

—Browning.

In an article published in the *Missionary Review of the World*, Dr. Henry Otis Dwight discusses the "Signs of the Times in Islam." He observes first of all the Spirit of unrest which is observable in all parts of the Muslim world. Everywhere there is a painful sense of dissatisfaction with the political, moral and religious conditions which at present mark the Muhammadan people of the world. The *Review of Religion* is quoted as describing these conditions in the following terms:—

"Forms and ceremonies have again got the upper hand, while the inner life, the Essence of the Law, and the spirit that gave life to the form is quite gone. There is not that faith, not that righteousness, piety, purity, not that sincere observances of ordinances, Divine commands are set at naught, and the corruption of licentious, atheism, and transgression is widespread."

The feeling, herein voiced in terms as scathing as any ever penned by Christian writer, is one which is well nigh universal. It is due to this feeling, that Muslims are looking for a guide, a Mahdi, a guide who is himself guided. And hence the numerous pretenders to this holy office throughout the world. The late Mahdi Sultan of the Soudan in Africa came nearest the ideal, a warrior teacher like the founder of Islam. But the hope that was set upon him has vanished. Then comes the Senoussi, also of the desert of North Africa, the great rival of the Soudan Mahdi. He is also a warrior leader but is now an old man and Islam has little to hope for in him. The defunct movement of the Wahabbis was of a similar kind. In Persia the largest movement belongs to the sect of the Bábis, more recently styled the Bahias, which are being persecuted by the orthodox Shiabs, under the sanction of the Shah. In almost every instance those so called persecutions arise out of the seditious attitude of the new movement. The new spiritual leader, like the prophet of Arabia himself, invariably and almost inevitably aspires to temporal as well as spiritual power. He becomes a rival to the powers that be and would, if possible, overthrow this existing regime. This is what was actually attempted by the Wahabees, the followers of the Soudan Mahdi and within narrower limits

by the Senoussiyah of the Western Soudan. The same is no doubt true of the Bahia sect in Persia.

Whether similar movements in India will develop this same fatal tendency remains to be seen. Our present interest is in noticing the unrest of Islam. Manifestly the faithful are dissatisfied. They long for a guide who shall once more restore the faith to its old place of glory and political re-noun. Many without doubt yearn for a purer faith, a worthier life. This seems to be true of the Bahia of Persia and the Ahmadiyas of India.

In India, however, the spread of English education and Christian influence have awakened many to the great defects of the social and even religious life of the Muslims. The seclusion of women, the formality of a set ritual in a language understood by few, the wide chasm between morals and religion, all go to disturb many earnest men. But what to do they know not. For such the Ahmadya Mahdi of Qadian offers a refuge. Dr. Dwight is not hopeful.

He says, "The doctrine of the Mahdi prepares the way for the eruption of adventurers, for the disension of leaders distant from one another, who honestly think themselves divinely moved to help the ignorant and stumbling people by leading them in the right way, and for violent collisions between groups, who differ as to which way is the right one; for conscience compels a Muhammadan ruler, who encounters a blatant promulgator of blasphemous doctrine, to foam with rage until he has silenced him."

But the existing ferment of dissatisfaction in Islam has yet another aspect. It expresses the human yearning for progress and growth, it is fed by the world wide observation of the masterfulness of Christian civilization, which shows that in this twentieth century Muhammadans do not invent or use machinery, that they make no scientific research, and that they own ships, railroads, and telegraphs, to say nothing of arms, by the grace of Christendom alone. More than this Muhammadans who are in contact with Christian peoples have a habit of unconsciously testing their own delings by Christian standards.

"It is only necessary to become acquainted with the Muslim reformers of to day to see that they urge Christian, or Non-Muhammadan ideas for the improvement of Islam."

Here this writer instances Maulvi Syad Ali as saying that Islam is "one of the manifestations of the divine wisdom" and Muhammad Sarfaraz Khan's proposal to modify the rules relating to ablution and worship, of the Ramzan feast, and of the pilgrimage to Makkah "in such a way as to accord with the existing usages and conditions of business success." He also instances the Mirza of Qadian, who while bent on the destruction of Christianity and to this end tries to prove that the Christian's Jesus Messiah is dead, yet endeavours to establish the doctrine of a living Muhammad! The trend of these movements is distinctly favourable to the overthrow of Islam and the triumph of the cause of Christ in the earth. When once Muslims are willing to discuss the claims of Islam and Christianity in the light of reason and the teaching of the sacred scriptures they will come to see that the Trinity of the Gospels is not contrary

to the doctrine of the Divine unity and the claims of the Christ to be God manifest in the flesh is not in any way of the nature of idolatry, and that the great sacrifice made by divine love is the solvent for the sin of the world.

The Bible in History VI.

THE VERNACULAR BIBLES OF EUROPE.

Turning now from translators of the Bible to the Bibles themselves, we can see that whatever attitude the different races have taken towards the Divine Scriptures, God has been no respecter of persons.

To Celt, Teuton, and Slav alike came the providential opportunity of knowing the way of God more perfectly.

Sweden had its New Testament in 1526, its Bible in 1541. Denmark was earlier with its New Testament, it came in 1524, its Bible in 1550. The Icelandic New Testament was ready by 1540, the whole Bible by 1584. Thus in Scandinavia as in England there was free course for the Bible.

In 1590 Hungary was supplied with the Bible. The Finns had a New Testament as early as 1548, their complete Bible did not come till 1642. Poland received the Bible from a Roman Catholic source, in 1561, and through Radziwill in 1682. The Old Slavonic Bible, after seven centuries of manuscript existence, was printed in Ostrog in 1581, narrowly escaping suppression, because the printer had offended the Czar by styling himself on the last page with disproportionate abjectness "the Slave of the Prince of Ostrog." Thus the Magyars, Finns, and Russians were provided for.

Portugal was the last of the Western nations to receive the Bible, and then it was not produced on native soil. It was a missionary version prepared in the East. The New Testament in 1681, the older Canon, part by part, 1719 to 1751. The New Testament was printed in Amsterdam, the Old Testament at Tranquebar. Thus Dutch and Danish Protestant life wrought this good work for tardy Roman Catholic Portugal.

We must pass over the history of our own English Bible, first printed in 1535, but reference should be made to the other languages spoken in these islands. The Welsh New Testament came in 1567, the Irish in 1602. Queen Elizabeth provided at her own personal charges a fount of types in the Irish character as early as 1571, can hope that God in mercy would raise up some to translate the New Testament into their mother tongue.

The subsequent history of the Irish Bible is a tragedy in which noble characters are constantly appearing, and noble purposes are constantly frustrated. At last, in 1685, Bishop Beccell's Old Testament, ready since 1640, and the New Testament of 1602, were printed in London, from types which a new benefactor, the Hon. Robert Boyle, had caused to be cast. Walsh, Bishop of Ossory, one of the translators of the New Testament, was murdered at his work in 1585, and Bishop Bendell, while employed in turning part of his palace into a printing office that he might secure the printing of the Old Testament, was himself turned out of house and home, and with his family thrown into prison in the Castle of Lochwater. It remains to add that the Welsh obtained their complete Bible in 1588.

* It is a curious illustration of what may constitute "value" in a Bible, that £73 were paid in 1887 for a copy of this edition "guaranteed to contain the last leaf."

The Manx Bible and the Gaelic Bible were far later, and were provided in 1772 and 1801 respectively. Earlier efforts had been made in the Isle of Man, but no trace remains. Interesting associations gather round this version. The New Testament was published in 1767, with the aid of the Society for Promoting Christian Knowledge; the Old Testament was printed at Whitehaven in 1772. One of the translators was wrecked on his short voyage from the island, and for five hours held the MS. above water till he was rescued.

Long before this the thoughts of Protestant Christians had been turning to the East, and here we have a fresh illustration of the breadth of the interests of Robert Boyle. The earliest Malay New Testament, in 1668, bears witness to the early zeal of the Dutch, and to the spirit of their government in their Eastern possessions, but Robert Boyle was at work for the Malays also, and Oxford produced for him a version of the Gospels and of the Acts in 1677.

In India the Tamil New Testament, the true and undisputed leader of the noble series of Indian versions, had a double parentage, Danish and English. The learning was the learning of Ziegenbalg, the money was largely the money of the Christian Knowledge Society. This book bears the date of 1714. Eighty years were to pass before Bengal was to answer to Madras, and Carey to Ziegenbalg; ten years later the British and Foreign Bible Society was born.

The preceding sections have afforded a view of the large heritage of Bible work which time had bequeathed to the Christianity of the nineteenth century.

But, large as it was, the world suddenly widened to men's view, and the provision for its needs was seen to be insufficient. India, China, each a continent in itself, stood as examples of almost uncultivated fields. Nor indeed was there at the moment any appearance of an agency adequate to the accomplishment of the task which plainly had to be done, if men were to be made acquainted with the message of God.

Within the bounds of Christendom, the translations required were, to a great extent, already provided. The task that needed accomplishment was chiefly that of distribution. The leaves had multiplied in the hands of the disciples, the people had grouped themselves, at least as to language, within permanent boundaries. The time was come for the disciples generally to move up and down the ranks, and to feed God's spiritually poor "from those Galilean baskets." Four chief agencies, as we have seen, have hitherto been employed: four conspicuous and noble instrumentalities. A fifth, last in order, least in outward seeming, greatest and highest, and most beneficent in achievement, remains to illustrate on the highest scale the work of the Bible in History. We have seen what a large place in the work has been assigned to great cities—to Antioch and Alexandria, to Carthage and Constantinople. In Upphila, the Moses of the Goths, and Miesrob, the scholar Bishop of the Armenians; in Jerome, in Wycliffe, in Tyndale, in Martin Luther we have seen the noble share allotted to supremely great individual men. In the Syriac and the Latin Bibles we have had examples of versions which the Church, appointed to be their witness and keeper, has kept long and carried far. In the chief vernacular versions of modern Europe we have a fourth influence, the influence of a mighty movement of Reformation in which old things pass away in order that things at once newer and older might take their place.

Landmarks, boundaries, institutions, suffer change and are formed again, instinct with new life. Looking back to the close of the eighteenth century, one only new spiritual

foreseems yet possible, the agency of widespread conviction acting steadily and gently, yet powerfully upon the general conscience, and focussed in some central body as their organ and executive. This, the one only thing that speculatively could have been pronounced possible, was, it has been proved, the one thing that experience has pronounced sufficient.

The Work of the Bible Society

Rooted, as this survey has shown, in almost Apostolic example, and rejecting nothing that time has sanctioned, happy in the opportunity of working when the whole world is open to its efforts, the Bible Society approaches with gratitude and astonishment the celebration of its Centenary.

It finds itself enlarged beyond the dreams of its founders, and blessed with a recognition of its work which it was not given to them to enjoy. Without other cohesion than the bonds of a common purpose, it finds itself the largest union of divided Christians, the most varied, the most contrasted in position, in means, in attainment, the world has ever seen, but united as one man in the faith that the Bible is God's message to man. In Canada, in Australasia, in South Africa, these results are reproduced. This year by year in permitted strength it prevails to do a work for God in the translation and distribution of the Bible, which in influence, range, and vast accomplishment transcends beyond all calculation the results achieved in any other age or by any other means; and round it stand a goodly group of sisters and daughters in Scotland, in Scandinavia, on the Continent, and in the United States. The Lord gave the Word. It shall not pass away. May He so pour out His Spirit upon all flesh that the Glory of the Lord may be revealed and all flesh see it together!

The Imprint of a Life.

BY CONSTANCE CONRAD.

IN A SKETCH of the life of H. Clay Trumbull, recently published, the author speaks most earnestly and gratefully of the quickening touch of that noble life upon his own. "The ever growing character, the ever aspiring soul, of the man who loved his fellow-men intensely and believed that the best work of any servant of God is yet to come," left its imprint on the character of the younger man. Later on in this loving history of a life, the author says: "It was in Hartford that Dr. Trumbull came under the spell of Horace Bushnell, to whose encouragement and companionship Dr. Trumbull always held himself deeply indebted."

So the influence goes on from life to life in an unending chain, sometimes making the imprint deeper and more lasting, sometimes broader and more embracing. But print each life must upon its neighbor, as inevitably as do the inked forms of type set upon blank sheets of paper. When these same printed sheets are scattered broadcast as the autumn leaves, the influence of the editor's thought can never be recalled. It has joined itself to the great forces of the universe for good or evil.

So also the imprint from life to life. That it should be past recall is a cause of thanksgiving when the imprint is of the noblest. There is a theory that no act of ours is ever lost, whether its imprint is on a human life, or moving through space serves its own purpose in re-creation in its infinitesimal effects on tides or rocks or growing things. Truly such power is little lower than the angels.

Yet how much more wonderful, under God's providence is man's power over his fellow-men from infancy to old age. Made in the image of God, every day is a fresh imprint in the Godlike pattern, or the denial of a birthright.

An incident of how man in his strength may lean down to touch life again in a little child, leaving an imprint in the first impressionable years of childhood, occurred when President Roosevelt was running for governor. In one of the villages of New York state a little fellow of four was accompanied to his kindergarten each morning by a guest of his home. As they walked, the friend told the small boy stories of the governor who was shortly to be elected; something of his boyhood, and simplified stories of the hero of later years.

At the close of the first morning's walk, little Jack asked, "What is a governor like? Is he like a tattoo?"

The wee man had caught something true and noble and helpful already from the story of a great man, but it was the second morning that showed the imprint of the man of today on the mind and heart of the man of tomorrow. The lagging steps gathered new energy, while the blue eyes were bright with a set purpose.

"I must hurry," he said. "I don't want to be late, for I want to be the man you told me about yesterday."

Men, women and children were cheering the hero of Santiago as he went from platform to platform making speeches full of the man's best thought concerning the right course for this people and nation. Thousands were moved by his eloquence, but no surer test of his greatness will ever come to President Roosevelt than the imprint of a right thinking, right acting, duty-doing man on the boys of his day.

"Only a thought; but the work it wrought

Could never by tongue or pen be taught;

It ran through a life like a thread of gold,

And the life bore fruit a hundred fold."

To have attained to any of the vital things of life is to have the power to influence another in the same line. Sometimes to live our best and noblest, sometimes to give of our best to another,—generously with both hands,—sometimes the lightest touch, such as one occasionally gives the key of a typewriter by mistake, will still leave its print on another life.

"Am I my brother's keeper?" asked Cain. The responsibility is born with us. We may deny it, or ignore it, or shirk it, but so long as we live in a world of fellow-beings instinct with life, one life will leave its imprint upon another.

Many honors have been prized in this world—to be in the line of David was highest honor for an Israelite; to be in the line of kings was the crowning joy of Stuart and Tudor. "In the line of the saints" cried the martyrs who chose death to life. Great in battles, great in discoveries, great in learning,—all these have been highly prized, but there was One in Nazareth who left the imprint of a life upon a little band of followers, and they in turn went into many lands preaching the gospel, leaving again the imprint made upon their own lives. For nineteen centuries this wonderful printing has been going on, till today no higher honor can come to a man than to be of the line of those whose lives leave the imprint of the Christ.

The best of us are far too much like the nine lepers. We are more ready to pray than to praise, and more disposed to ask God for what we have not, than to thank him for what we have. Murmuring complaints and discontents, abound on every side. Few indeed are to be found who are not continually hiding their mercies under a bushel, and letting their wants and trials on a hill. Let us pray for a daily thankful heart. It is a spirit which God loves and delights to honor.—Phil. 4: 6.)—Dr. A. Nevins.

A Brave and Buoyant Company.

There are multitudes of students who are compelled by the stern spur of need to finish their college course and get to work as early as practicable. They are brave and buoyant, and when I look into their faces, I see there that sincerity of purpose, that invincible resolution which shows that the future will not call upon them in vain.

In one college for example there is a young girl who has wholly supported herself since she was fifteen. As mother's helper, a waitress in a summer hotel, as general house-servant working in the early morning and the late evening, she has earned and paid her way, assisted by a scholarship in the later years of her college life. No task has been shirked. She has kept pace with her fellow-students, but she has had and has sought no holidays, and when she commences her life beyond college walls, she will have had an all-round training in service, which few can surpass. I am sorry for the long hours and the hard work, for the good times that have passed her by, but I would not show her my sorrow, for such a young woman would scorn pity. She has seen her goal. It has been ever before her, and in attaining it she has achieved much and already reaped a rich reward. She is a representative of a large number of young people of both sexes, children of the farmhouse and the tenement, children of plain families, who do not ask odds of fortune, but go forth and conquer their way step by step.

Emerson says in an essay on "The Method of Nature," "What a debt is ours to that old religion which is the childhood of most of us still dwelt like a Sabbath morning in the country of New England, teaching privation, self-denial and sorrow? A man was born not for prosperity, but to suffer for the good of others, like the noble rock maple which all around our villages bleeds for the service of man. Not praise, not men's acceptance of our doing, but the spirit's holy errand through us absorbed the thought. How dignified was this! How all that is called talent and success in our noisy capitals becomes buzz and din before this worthiness!"

The plain truth is that the tree so rooted that no storm can shake it is the tree that endures longest. If adverse circumstances do not embitter the spirit, nor crush the physical strength, they do no harm in the end, and as I think of the many who have forged to the front, notwithstanding hard conditions, I repeat that they are a brave and buoyant company.

MRS. SANGSTER.

A Springtime Walk in the Woodland.

If, without previous experience, we could witness the bursting buds, the unfolding of leaves, and the general renewing of nature in early spring, we would pronounce it as much of a miracle as any recorded in the Bible. A walk across the fields, along the brooks, and through the woods will reveal to the close student of nature many signs of summer's coming.

Perhaps if we wander far enough we may come across a bit of swamp-land where are pushing up through the black, boggy earth the "Hermit of the Bog"—the odorous skunk cabbage. These plants are rich in pollen and furnish the first meal of spring to many a honey bee; for the first warm day tempts these busy insects in numbers and they find their way unerringly to the few plants in bloom thus early.

The alders are already shaking the golden-yellow pollen from their tiny powder-boxes as they bend over the river, and the buds of the well known pussy-willow have burst their sleek, brown coats and the silver-gray pussies peep forth, giving us a glimpse of what is to follow.

How Livingstone's Life Affected Stanley.

The story of "How I Found Livingstone," as told by the great explorer, Stanley, is one of the most fascinating books ever written. The following quotation from a conversation a certain writer had with him years after his book was published shows how remarkably, even gloriously, the explorer was rewarded for his almost superhuman effort which, after months of toil, privation and exposure, was finally crowned with finding the greatest of all modern missionaries, David Livingstone. Mr. Stanley says:

"In 1871 I went to Africa, as prejudiced against religion as the worst infidel in London. To a reporter like myself, who had only to deal with wars, mass meetings and political gatherings, sentimental matters were quite out of my province; but there came to me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and I asked myself, 'Why does he stop here? What is it that inspires him?' For months after we met I found myself listening to him, wondering at the old man carrying out the words, 'Leave all and follow Me.' But little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

THE CHRISTIAN UNION HERALD.

The Action of Radium.

(BY A PHYSICIAN.)

So much has been written about radium lately and so little is really understood about its action and uses that it may be of interest to briefly review the latest experiments with the new element.

Imprimis it must be understood that the action of radium on the human skin is never immediate but always has a latent period of from eight to twenty days.

It acts much more quickly on the skin of some animals, and if placed on the back of a guinea pig it destroys the scurf and true skins in twenty-four hours.

It appears to have no effect on the muscles or internal organs, but exercises a profound influence over the nervous system. A tube of radium placed over the spinal column of a young mouse caused death in eighteen hours.

A curious fact is that the cartilage of young animals does not protect the underlying nervous structures. But the bone of adult animals does. The result of this is that radium has a much more powerful influence on the nervous system of children and young animals. It kills the larvae of all insects in a few days. The rays affect microbes in varying degrees. In all, growth is retarded and some are rapidly killed.

Radium possesses the singular property of killing at a distance. Thirty milligrammes (rather less than one-third of a grain) of the bromide of radium were suspended in a glass tube some distance above a cage of mice. The animals became ill on the third day and died on the fourth and fifth.

The most remarkable experiments of all have been with blind persons. Persons whose only remaining vision was slight susceptibility to light got a sensation of daylight when radium was placed over the eye. It has further been found that blind persons who can only distinguish light from shade are able to see the outlines of objects projected on a screen illuminated by radium.

Some very curious experiments were also made in fertilisation, and it was actually found that eggs of various kinds developed irregular embryos when acted upon by radium instead of spermatazoa.

We have truly found in radium the most marvellous substance known to man in any age.

C. & M. Goetts.

You find no difficulty in trusting the Lord with the management of the universe and all the outward creation, and can your case be any more complex or difficult than these; that you need to be anxious or troubled about his management of it!—Hannah Whitall Smith.

Trance Preceding Death.

An extraordinary case of trance followed by a melodramatic death is reported from the Convent of Saint Anne, at Aversa, near Naples, where, the Rome correspondent of the Newcastle Chronicle says, a nonagenarian nun, named Sister Josephine, apparently expired after an acute attack of pneumonia, and after being placed in the coffin was borne into the convent chapel, where the bier was placed before the altar surrounded by lighted candles. All night the nuns knelt in prayer around the remains of their departed sister, and next morning a requiem mass was being said, when suddenly the supposed dead nun sat bolt upright in her coffin. The nuns fled in terror, and the body relapsed to the recumbent position, and when a doctor, who had been summoned, proceeded to examine, death was then found to have taken place.

In Our Father's Care.

The ships glide in at the harbour's mouth,
And the ships sail out to sea,
And the wind that sweeps from the sunny South,
Is as sweet as sweet can be
There's a world of toil and a world of pain,
There's a world of trouble and care.
But O, in the world where our Father reigns,
There is gladness everywhere.

The earth is fair in the breezy morn,
And the tillers sow and reap,
And the fullness comes to the tasseled corn,
Whether we wake or sleep.
And far on the hills by feet untrod,
There are blossoms that scent the air,
For O, in this world of our Father, God,
There is beauty everywhere.

The babe lies soft on the mother's breast,
And the tide of joy flows in;
He giveth, he taketh, he knoweth best,
The Lord to whose home we win.
And O, when the soul is with trials tossed,
There is help in the lifted prayer,
For never a soul that loves is lost,
And our Father is everywhere.

The ships sail over the harbour bar,
Away and away to sea;
The ships sail in with the evening star
To the port where no tempests be.
The harvest waves on the summer hills,
And the bands go forth to reap;
And all is right as our Father wills,
Whether we wake or sleep.

Change of Color in Fishes

An interesting study of the ability of fish to change their color, recently made at the Woods Holl Biological Laboratory, is described in Harper's Weekly. Says the writer:

"Changing color at will is a property of certain mammals, and it was found that in the fishes under observation it was possible when changes of surrounding conditions were made. The fish selected for the experiment were common green killifishes or salt-water minnows, which ordinary in daylight have a light gray color. This in the dark becomes almost black, as was demonstrated by placing the fish in a dark-lined dish. If the fish were placed in a porcelain bowl in the light, it would become much paler, even though the illumination was the same. That the color was at the control of the fish was demonstrated by severing the spinal cord of one which had undergone the observed changes in a normal manner. In this case the posterior part remained absolutely dark. The light affecting the fish's eyes was found to be responsible for the color changes, as these did not occur after cutting the optic nerves of fishes whose changes had been regular."

It Will Light You Home.

BY REV. G. B. F. HALLOCK, D.D.

"Thy Word is a lamp."—Psa. cxix. 105.

There are many kinds of lamps, and yet all of them intended to give light. On this account the designation "lamp," as applied to the Bible, seems especially appropriate. "Thy word is a lamp." It is a lamp of many uses, always light giving, and exactly suited to help us in many different places and circumstances of need, and it will guide us home.

We have been told of a man of Christian purpose who went a distance of one or two miles into a neighborhood where few could read, to spend an evening reading the Bible to a company who were assembled to listen. As he was about to return by a narrow way through the woods, he was provided with a torch of light wood or pitch pine. "I objected," said he, "it was too small, weighing not over half a pound." "It will light you home," answered my host. "I said: 'The wind may blow it out.' He said: 'It will light you home.' But if it should rain? I again objected. 'It will light you home,' he insisted. Contrary to my fears, it gave abundant light to my path all the way home."

Just so will it be, with every one who will take the Bible torch to guide his feet along the narrow way. It will light him home.

"You Can't Cheat God."

Ned took his Cousin Grace along to keep him company while he worked at a job he had to perform.

"I don't think you are doing your work very well," she said. "It looks to me as if you were slighting it."

"That's all right!" laughed Ned. "What I'm doing will be all covered up, you know."

"But isn't that cheating?"

"Maybe 'tis, after a fashion," answered Ned. "But it isn't like most cheating, you know."

"That's not the way to look at it," said Grace. "If it's cheating, it's cheating; you know that. You can't excuse it because it isn't the worst kind of cheating."

"But the man won't know about it," said Ned.

"He may not," said Grace soberly, "but God will. You can't cheat God."

Ned stopped work and went to thinking. Presently he said: "You're right. I'm glad you said that, Grace. I'm going to begin over again. There shan't be any cheating this time."

Ned undid what he had done, and began again—began right—and I know he felt better. I know he will always remember that no one can cheat God.—Ex.

"Does the baby talk yet?" asked a friend of the family.

"No," replied the baby's disgusted little brother, "the baby doesn't have to talk."

"Doesn't have to talk?"

"No; all the baby has to do is to yell and it gets anything there is in the house that's worth having."—New York Times.

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